THE REFLECTIONS

Of the Reverend and Learned

Monſieur Jurieu,

Upon the ſtrange and Miraculous

Exſtaſies of *ISABEL VINCENT*,

THE

Shepherdeſs of *SAOU* in *Dauphiné*;

WHO

Ever ſince *February* laſt hath Sung Pſalms, Prayed, Preached, and Propheſied about the Preſent Times, in Her TRANCES.

AS ALSO

Upon the Wonderful and Portentous TRUMPETINGS and SINGING of Pſalms, that were heard by Thouſands in the Air (in many Parts of *France*) in the Year 1686: Taken out of the PASTORAL LETTERS of the *1ſt* and *15th* of *October* laſt.

To which is added,

A LETTER of a Gentleman in *Dauphiné*, to a Friend of His in *Geneva*; Containing the Diſcourſes and Propheſies of the *Shepherdeſs*.

All Faithfully Tranſlated out of the French Copies, for Publick Information.

Diſcite Juſtitiam moniti, & non temnere Divos.

LONDON,
Printed for *Richard Baldwin* in the *Old-Baily*, 1689.

REFLECTION

REFLECTIONS

Upon the

MIRACLE

Hapned in the Perſon of

A Shepherdeſs of *Dauphine.*

MADE

By the Reverend and Learned *Monſ. Jurieu,*

IN HIS

PASTORAL LETTER

Of the *1ſt* of *October, Anno* 1688.

YOU may perhaps think it very ſtrange, my Brethren, that being accuſtomed to entertain you with all ſuch extraordinary Matters as relate to Religion, we have not yet acquainted you with what hath hapned in *Dauphiné*; where

GOD (for ſo many Months paſt) hath made uſe of the Miniſtry of a ſimple Shepherdeſs that can neither Write nor Read, (a Child of about Fifteen or Sixteen years of Age) to declare his Marvels, and to publiſh his Truth. The occaſion of our ſo long Silence, hath been the Time and Care we have taken to be fully inform'd of the Reality of the Fact, that ſo we might not build our Reflexions upon falſe Grounds. After all the Aſſurances imaginable, we have found the Matter of Fact in ſhort to be thus:

She is but a young Girl of about Fifteen or Sixteen years of Age; her Name is *Iſabel Vincent*, a Country-mans Daughter near *Saou*, within two Leagues of *Crêt* in *Dauphiné*, by Profeſſion a Shepherdeſs, dwelling with her Uncle, having been born of a Father, who (ſeveral years before the Revocation of the *Edict of Nantes*) had left his Religion in conſideration of Money: She fell into an Exſtaſy upon the Twelfth Day of this preſent *February*. Her Exſtaſy did not ſeem at firſt to be any thing elſe, but a ſort of Apoplexy, or Natural Lethargy; into which ſhe fell without any appearance of a violent Motion. She returned out of it again after having been in it ſome hours, her Health not being in the leaſt impaired by it. In this firſt Fit, ſhe neither ſaid nor did any thing extraordinary. Upon the following Night, which was that of the Second or Third of *February*, ſhe fell again into thoſe Fits, that have held her ever ſince that time. They did not ſeem to be any thing but a kind of a profound Sleep, out of which it was not poſſible to fetch her: They pull'd her, they thruſt her, they called her,

her, they pinch her till the Blood came, they pincht her, they burnt her, yet nothing would awake her: So that she was in an entire and absolute Privation of all Sense; which is the true Character of an Extasy. In this Condition she spoke, and uttered many Excellent and Divine Matters. She can neither Write nor Read: She never had learnt any other Prayer in her life, but her *Pater Noster* and *Credo*: She could speak no other Language, but the Vulgar one of her own Country, which hath nothing of French in it. The first Five Weeks she spoke (during the time of her Extasies) no other Language, but that of her own Country, because she had no other Auditors but the Country People of her own Village: For by all the Relations that we have seen, it is apparent that she speaks according to her Hearers. After these first Five Weeks, the Noise of this Miracle being spread abroad, there came People that could Speak and Understand French: Then she fell a speaking of French, and that in as an exact and correct a Dialect, as if she had been brought up at *Paris*, and that in one of the Families where they speak French best. The Subject of her Discourses is always about Religion, and therein she uses to follow very near the Order and Manner of Our Divine Service; and tho she never in her life learnt one Psalm, nor ever understood one Tune, yet notwithstanding this, she Sings them without missing one Syllable or one Note: yea, she Sings them very sweetly, and agreeably too; and for the most part quite thorough. And there it is that she ordinarily begins.

After this ſhe makes Prayers, which are very admirable and excellent ones. Oftentimes ſhe names certain Texts of Scripture, which ſhe takes for the Subject of her Diſcourſes. She explains them, and ſpeaks upon them, and that not after the manner of Preachers, or in a ſet Method; but in a manner very ſingular, and always full of good Senſe; and it being out of the ordinary Rules of Method, it gives the greater Character of Divinity to what ſhe ſaith: For we do not find, that Inſpired Perſons uſe to follow Human Methods in their Diſcourſes Her Expreſſions are always very vigorous and touching. She is quick in her Reprehenſions, which ſhe Addreſſes above all others, to ſuch as through Baſeneſs have changed their Religion for Intereſt, and ſo have ſold their Souls for Money. She very often Addreſſes her ſelf to the CONVERTERS (as they call them) calling them *Merchants* and *Truckers for Souls* She endeavours to make them ſee the Foulneſs of their Conduct, and of the Means they uſe to make their Converſions by. If there be any one among her Auditors that is found to be diſtinguiſhed by any Baſeneſs of this kind, ſhe never fails to direct her Diſcourſe to him. Her own Father confeſſed, That coming one Night into her Chamber, ſhe cryed out aloud, as he was coming in, without ever ſeeing him, That they would *take away that Wretched* Judas, *who had ſold Jeſus Chriſt for Money.* Sometimes ſhe handles the Controverſies betwixt Us and the Papiſts, and ſhe handles them with a great deal of ſtrength, thô without any Method; and with Reaſonings (as it were)

were) broken and unjoyned, but ſuch as are always very Juſt, and principally by applying ſeveral Paſſages out of the Holy Scriptures. After having Encountred againſt the Sacrifice of the Maſs, ſhe concluded one day with theſe Words; *In one word, There can be no Sacrifice, where there is no Remiſſion of Sin.* Another time ſhe would condemn the Idolatry of the Church of *Rome*, by ſuch Texts of Scripture as appoint the Worſhipping of One GOD only. Sometimes ſhe repeats a part of the *Maſs*, or of the *Office* in *Latin*; and then refutes it, by ſhewing the Abominations contained in it. She Pronounces the *Latin* ſhe ſpeaks very truly, and very intelligibly. Her Motions in Delivery are not at all violent, neither doth ſhe uſe any ſtrong agitation of her Body: She puts her Arms out of Bed, and with them forms certain graceful and well-ordered Geſtures. Her Voice is clear and intelligible; but without any Affectation: She moves her Lips, but it is but ſlowly, and without any appearance of a Convulſion. There have been ſome Phyſicians to View and Examine her in this Condition; but they could obſerve nothing in her that ſavoured of any Sickneſs or Bodily Infirmity. Among the many Menaces, which ſhe makes againſt the Wicked, ſhe mixes alſo Promiſes to the Faithful and to ſuch as ſhall Repent. And her Promiſes are not only General and indeterminate ones; but it is very certain, that ſhe hath made ſome very particular Predictions alſo. But as the Wiſe men of that Country do not think it proper at preſent to ſay any thing of her Predictions, I ſhall ſay nothing neither.

neither. This much is moſt certain, That ſhe hath promiſed the Church a very ſudden Deliverance. When ſhe is come out of her Extaſies, ſhe remembers nothing at all of what hath paſſed, nor of what her Self hath ſaid. She affirms, That ſhe hath ſlept very well, and ſeems not at all Tyred after having talked ſometimes three, four and five Hours together: For her Fits are of no leſs continuance. True it is that ſhe ſpeaks but by fits all this time, and her Diſcourſes are not always connected. And although the Motions and Actions, which the Holy Spirit of God cauſes in her, make not any impreſſion on her Imagination and Memory (ſince ſhe remembers nothing of them) yet it is notwithſtanding certain, that her Natural Senſe becomes thereby more clear and refined. For in the beginning ſhe was obſerved, after her Waking, to return to her Natural Simplicity, and to the Ignorance of a poor Shepherdeſs, and of a Country Girl without any Education, and whoſe Inſtruction hath been wholly neglected. But it is now apparent, by ſeveral Relations that her Sentiment is become ſolid; nay, that ſhe hath ſomething in her that even ſparkles. Which hath been more eſpecially noted ſince her falling into the hands of our Enemies. She was Apprehended upon the beginning of the Month of *June*, and carried to *Crêt*; and examined three ſeveral times, both at *Crêt* and at *Grenoble*. It is very eaſie to imagine, that there hath been nothing omitted to lay her open, and to find her a Counterfeit, and to induce her to diſcover her pretended Accomplices. But ſhe hath ſtill anſwered all theſe Interrogatives

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with ſo much Juſtneſs and Diſcretion, and with ſo many Marks of Sincerity, *That the moſt able Advocate in the Kingdom could not form a better Reply after fifteen days ſtudy upon the Interrogatives.* Theſe are the very words of our Relations, and of the Officers of Juſtice that have Examined her. She Anſwers to every thing they ask her with very good Senſe, and not without quickneſs of Wit; ſhe renders a Reaſon for her Faith, and eaſily confounds all ſuch as come to Poſe her with Queſtions. She hath been removed from place to place; firſt to *Crêt*, then to the Hoſpital at *Grenoble*, and then to a Convent of Nuns near *Grenoble*. In all which places ſhe continues to fall into her Trances, and to diſcourſe in her Fits. They have ſhav'd her Head, and taken away all the Cloaths and Linnen ſhe had, pretending ſhe might have ſome Charm hid ſomewhere about her: Nay, ſome Prieſts came and Exorciſed her with Holy-Water, as thô ſhe had been poſſeſſed with ſome Evil Spirit. But to no purpoſe at all, ſhe is ſtill the ſame. Sometime they have given way to ſome of the New Converts to approach her in the day time, while ſhe was in Priſon, or in the Hoſpital of *Grenoble*: But they would never give leave to any of them to paſs the Night in her Company, nor to be Witneſſes of what ſhe ſaid when ſhe fell into her Extaſy. The laſt Letters ſay, That the Rage of the falſe Devotes was ſo great againſt her, that ſhe could not be thought ſecure of her life, but for certain Perſons of the firſt Note in that Country, who gave Orders about her. All that I have here ſaid is

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the Naked Truth; but it is not all the Truth: For we give you no particulars of what She hath either ſaid or done. There are ſome diſcreet, able and unprejudiced Perſons of that Country, who labour to make an exact Collection of all that is certain and well-proved about her. And we have moſt aſſured hopes, that the Time is now coming, in which it will be both ſafe and free to ſee it.

The long time for which we have deferred to ſpeak of this Miraculous Event, hath given us Opportunity to underſtand the different Judgments of other Men about her, and to make our own Reflexions upon theſe different Judgments. It is no marvel at all, if from the ſide of the *Eſprits forts* (or *Strong Heads*) there have proceeded an infinity of things, in which Senſe and Reaſon can never give men any better ſatisfaction than Religion can: Since even from the Side of thoſe that are truly good, and that have a great ſenſe of Religion on their Minds, there have come to us many things that have very much ſtartled us, ſo terrible they appeared to us. To ſpeak in general: As Incredulity was never ſeen to be puſht to that height, nor (with reſpect to the preſent Matter) to fall into ſo great an Exceſs; (from which even diſcreet and wiſe Perſons have not been preſerved:) So the Papiſts have certainly nothing at all to apprehend on Our part, nor have they any Reaſon to be afraid, leſt Our Reformed ſhould get any advantage hereby againſt them; for They do all they can poſſibly do to diſparage and ruin the Story. This is ſuch a ſort of Ingra-

titude

titude againſt the Providence and Goodneſs of God, that it ought not to be any longer endured. We muſt therefore at length plead the Cauſe of God, and let theſe Incredulous Spirits underſtand, into what a danger they throw themſelves; either while they deny a Matter of Fact ſo apparent, or while they turn into Ridicule this Story, when they even allow of the Verity of the Fact. *Jeſus Chriſt* accuſed the Phariſees of ſinning againſt the Holy Ghoſt, becauſe they attributed to *Beelzebub* (Prince of the Devils) thoſe Miraculous Actions which he had produced by the Spirit of God. In very deed, this makes me Tremble for theſe Mockers, who at this Day laugh at this great and wonderful Accident: I wonder they do not conſider, that it peradventure this ſhould come from God, *they do deſpight to the Spirit of Grace*, by attributing its Works either to Human Contrivance or Fraud, or elſe to a Diabolical Spirit, as ſome do. It is indeed a Mark of great Diſcretion, not to believe any thing lightly: And therefore any one may very lawfully ſuſpend his Judgment, if he find not the Proofs of Fact ſufficiently convincing. But a Good man (much leſs a Chriſtian) ought never to run the Riſque of *doing Deſpight* to God's Bleſſed Spirit, by attributing to Impure Spirits the Works that appertain to him. Some there are that have gone ſo far as to ſay, That allowing the Fact to be true, and that the Work moreover did proceed from God, yet it ſhould not be divulged, by

reaſon of the hurt it may do. Certainly, one knows not how to Chriſten ſuch Extravagancies as theſe. This is no other than to raiſe ones ſelf above the Wiſdom of God; that is to ſay, That he does certain Extraordinary Works, which not only do no good at all, but a great deal of hurt. In one word: It is as much as to ſay, That God had done wiſer to have let them alone. For it is very plain that Wiſdom requires, that one ſhould omit the doing of ſuch Actions; as when they are done, ought to be ſuppreſſed and kept ſilent: And ſince we have employ'd our ſelves ſo long time in hearing the Opinions of other People, we hope it will not be imputed to us as a Fault, if we give our own; and offer our Reflexions upon theſe different Sentiments.

In the firſt Place, There are ſome People who ſupport themſelves upon the Falſity of the Matter of Fact; and this perhaps is the greater Number. And it may be alſo, that this is the beſt Retrenchment that our *Bold Wits* can ſhelter themſelves in; and yet notwithſtanding it is good for nothing at all. For I cannot imagine, how they can call in queſtion a Fact of ſo great Notoriety as this is; a Fact, whereof there is an infinite Number of Witneſſes; a Fact, that hath continued ſo many Months together; a Fact, whereof our very Enemies are at this Day witneſſes, and the Truth of which they have ſufficiently convinced us of by their own Conduct.

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It is now Three whole Months that this Girl hath been in their hands; ſince which time ſhe is altogether inacceſſible to all ſuch as are ſtyled *New Converts*. If the Matter of Fact be Fabulous, ought they not to call together all the People of *Dauphiné*, to let them ſee this Girl ſleeping quietly, like another Perſon, without Talking? Or, if ſhe doth Talk, that they may ſee ſhe Talks nothing but Extravagances, and Matters of no Connexion or Coherence, as has been given out by ſome People? Would the Papiſts have fail'd to have ſent for the *New Converts*, that they might take notice of theſe Extravagances; and that they may ſee how they have been impoſed on hitherto? Inſtead of this, What Inſtance ſoever an infinite Number of *New Catholicks*, have at any time made to be preſent at this Girls ſleep, they would never grant it to any one of them. Here we declare to the Enemies of the Truth, That as long as they ſhall perſiſt in this Conduct, they will ſtill the more perſwade us, that this Girl continues to Talk againſt their Religion, and to confound them. Beſides this Proof, which alone is capable to convince People as to the Reality of the Fact, we have ſeveral others that are Poſitive ones; that is, So many Declarations and Relations of diſcreet Perſons, who are enlightned, knowing, and intelligent; and not at all Superſtitious, or pre-ingaged by any Prejudice, who were preſent upon the Places, and who have ſeen

and heard with their own Ears. An Account of all hath been Written in *Dauphiné*, by very conſiderable Perſons of that Country, who have Addreſſed themſelves to Men of Letters, both wiſe and knowing; and that after having Examined the Girl very carefully in their own Perſons, and with their own Eyes. Several Queſtions have been ſent them; and they have returned back the Letter, together with the Queſtions that were ſent them, with their Anſwer ſubjoyned to them; by which it appeared plainly, That the things were very true as they were at firſt repreſented, except certain little Circumſtances, which made no change or alteration in the Miraculous part of this Accident. After all this, they who are not willing to give Credit to theſe Relations, may furniſh themſelves with what other Aſſurances they ſhall think fit. They will not fail to ſay, That this pretended Publick Notoriety; and that theſe Teſtimonies of Diſcreet and Worthy People, is not without ſome danger of Illuſion, for that we have an hundred Experiences of Facts, that have paſſed for Notorious and Certain, which notwithſtanding have been found falſe. To which we Anſwer, That what they ſuppoſe, neither is nor can be true, that a Matter of Fact of equal Notoriety with this, ſhould ever be found falſe. It is true, That this ſometimes happens in ſuch tranſient Facts as happen but once only, and which are of no long continuance. A great Company of People

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may poſſibly ſuffer as great an Illuſion, as two or three Perſons. And thus an Accident which appears ſurprizing, may deceive an infinite Number of Spectators, and ſo make a falſe Notoriety, when it is of no continuance, and when People have neither Leiſure nor Liberty enough to examine it. But an Accident that continues for the ſpace of Eight Months, and that all the World hath had the Liberty carefully to Examine, and that without any ſuſpicion of Prejudice; ſuch an Accident, I ſay, never yet produced a falſe Notoriety: And I challenge any one to give me an Example of it. Some indeed have produced ſeveral Letters that have either called in queſtion the Matter of Fact, or elſe extenuated it: Some of them urge, That this Girl ſays nothing, that hath any Connexion in it; Others, That ſhe hath ſpoken but very little, and that ſhe hath not ſpoken above two or three times in all. All theſe Suppoſitions are not only falſe, but notoriouſly ſo; for the contrary of all this is notoriouſly true. However, ought it to be any matter of Aſtoniſhment, that there are ſuch various Accounts about it in Letters? Are there not in all Places, a ſort of Spirits that value themſelves much upon calling in queſtion, yea, and Ridiculing all ſuch Events as ſeem to bear an Extraordinary Character? Who can doubt at all, but that there are in that very Province, a ſufficient number of this ſort of Spirits, who do all that ever they can to call in queſtion what they

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themſelves have a mind to doubt of? If ſome do but ſee a Letter from one of theſe Gentlemen, that alone will be ſufficient to ruine the Atteſtations of any hundred Grave and Intelligent Perſons, that ſhall ſay, *We have ſeen and heard it.* Beſides all this, We ſhould examine well from what ſide the Stories of Miracles come, in order to judge of their Truth. When they come to us from People whoſe Trade and Profeſſion it is to forge Fables, it muſt be confeſſed, that all ought to be ſuſpected. Popery hath loſt all Shame upon this Chapter: It is an unexhauſtible Fountain of Lies. So that whatever comes from that Side, ought to have a thouſand and a thouſand irreproachable Teſtimonies before it be believed. But ſince We of the Reformed Religion, have never yet been Reproached with having contrived any Pious Romances; We are therefore to be looked upon as People in a quite oppoſite Extreme: For we would have nothing at all believed, that is not within the Rules of Nature. Laſt of all, The Doctrine taught ought to be to us an infallible Touch-Stone, to judge of Miracles. For we believe, and have good reaſon to believe, That Miracles are not deſigned to prove the Truth, but only to awaken mens Spirits, and to render them attentive to the Truth: and therefore when they tell us a Miraculous Story, to maintain the Idolatries of Popery, how well proved ſoever; it may appear, we ought to be ſure that there is

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ſome Illuſion in it, from what ſide ſoever it may come. But the Spirit of the Devil never makes any Illuſions to encounter againſt Superſtition, Idolatry and Error, which are the only Props of his Empire. One cannot be ſufficiently aſtoniſhed at the Oppoſition that is made by Men, to the receiving the Truth of this Story. And this hath given me occaſion to ſtudy carefully the ſeveral Tempers of Mens Spirits, and the ſeveral Reaſons that induce them to this ſtrange Incredulity. I have found that there is a great Number, that are thus diſpoſed by a certain peculiar Character of an *Eſprit fort*, (or *Bold Spirit*, as they call it:) This I confeſs is the Name they uſe to give to certain Perſons that do not believe overmuch in God. But it is none of my deſign, to accuſe the Perſons whereof I now ſpeak of the Crime of Atheiſm, or Irreligion. But the Vulgar ſort of Mankind, and even of the Learned part, have a falſe Idea of Providence; and this ſame falſe Idea is one Branch of that they call *Eſprit fort*, and an effect of the little Devotion which we find in moſt People. They who are repleniſhed and enſpirited with God, look for him every where, and find him every where: But the Irreligious neither look for him, nor find him any where. They believe one God, and one Providence, and that *bona fide* in ſome ſenſe: But according to the Idea which they have formed themſelves of this Providence, God is always confin'd to the Machin. It is he that hath given

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Laws unto it, it is true; but he always follows them, and is (as it were) a Slave to them by confining himſelf never to depart from them, or to act without them. Every thing hath its Natural Cauſes, according to theſe Gentlemen; and whatever hath not ſuch, is falſe, fabulous, and impoſſible. I ſhall omit at preſent to ſay, how miſchievous, how falſe, and of how dangerous a Conſequence ſuch a diſpoſition of Spirit is: For it may bring one to any thing. The Truth is, That God in the moſt part of his Actions, hides himſelf (as it were) behind his Creatures; and yet notwithſtanding this, he acts both in his Creatures, and by his Creatures; and that almoſt as immediately as if he acted without his Creatures; for he is in ſuch a manner the Soul of the whole Machine, that it cannot advance one Line without him. It is he that determines their Motions, and makes them all to tend to his Ends: He makes the Laws of Nature, but yet ſometimes he quits them when he ſees good. There are an hundred and an hundred Accidents, where one thinks that one ſees nothing at all above Nature, where notwithſtanding it is very certain, that God comes in freely, and by a ſpecial Diſpenſation. Thoſe Souls that are touched by God perceive this, though others feel it not; but think they ſee nothing but human and natural Efforts in all. It cannot be denied, but that this holy diſpoſition of Mind, that finds God in every thing, doth ſometimes degenerate into fond

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Superſtition: And that there are certain Tempers that receive every thing for Truth that they hear, and that fancy with themſelves, that they ſee a Miracle every where: This is a Vicious Extremity; but the other is infinitely worſe. The Wiſe will take the Middle Way betwixt theſe two Extremes, and ſo will neither be Credulous nor Superſtitious. They will examine with a great deal of Care, ſuch Facts as are Extraordinary: They will not give Ear to all Perſons, nor believe the firſt Reports that are made unto them. But when a Fact is atteſted by a great Number of Witneſſes of all ſorts, and that after a moſt careful and ſevere Examination, then to value ones ſelf upon being Incredulous, is in my Opinion, (to ſpeak my Mind freely) to value ones ſelf upon a Temper of Mind, that has (to ſay no worſe of it) very little of Reaſon in it. I have but one Queſtion to ask of theſe Gentlemen, who with ſo much diſdain look upon us of another Sentiment, as poor little mean Spirits. My Queſtion is this; Is God able to work this Miracle, or no? It may be they believe he is not, and that he has been long ago too Old to do ſuch great and extraordinary things as theſe are. Yet I believe they will rather chooſe to ſay, that he is able, but not willing; and then I will entreat them to tell me, Where God hath ſaid, That he will no more do any Extraordinary thing?

These Gentlemen, whereof we speak, being overwhelmed by the many Proofs of Fact that have been given them, to acquit themselves of the business, are fain at last to retreat themselves into places where there is not so much as a shadow of Sense or Reason. Some there are that say, That it is very possible that this young Shepherdess having heard certain Sermons in times past, had retained something of them: and that so her Imagination being heated, it brought them again to her Remembrance in time of Sleep. This is well thought, that a Child of Fifteen years of Age, that perhaps never heard any Sermons in her life; and that could not possibly hear any, but about the Age of Ten or Twelve; should Three or Four years after repeat them in her Sleep. Besides, what she says cannot possibly pass for a Repetition, or an Effect of Memory: For her way of Delivery hath nothing in it of the nature of Sermons: She speaks things that are very singular, and in a manner as singular, it bearing no Resemblance with the Discourses or ways of Preachers. Is it by the help of her Memory that she so often speaks Latin, and that she mixes it with her French so appositely? Is it by the help of her Memory, that she treats of Matters of Controversie? By what lucky hit comes it, that all her Images, whereof not the least Footstep appears in her Brain when she is awake; yet appear so exact and distinct while she sleeps? Whence did she Learn this

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Correct French which ſhe ſpeaks in the Night, and of which ſhe cannot ſpeak one word by Day? Yet theſe Gentlemen will not yield for all this. They ſay, There are ſo many Effects in Nature for which we can give no Reaſon at all, and of which for all that, the Machin is the only Cauſe. And hereupon they tell us the Story which *Monſieur la Motte le Vager* gives us in part, of a certain Country-man, That at certain times ſpoke all ſorts of Languages; of which at other times he underſtood not one word. They alſo add, the Hiſtory of the Country-man of *Burgundy*, who in his Sleep heard a certain Verſe repeated out of *Homer*, which he remembred very well, though he could not underſtand it. This Country-man applyed himſelf to a Learned man, whoſe Name is ſtill alive, and will for ever live in the Commonwealth of Learning: He told him his Dream, or rather his Viſion, together with the Words, which he ſtill remembred. This Learned man found, that it was a Verſe out of *Homer*, which foretold him, that his Houſe ſhould fall in a little time; which did not fail to happen accordingly. *Behold* ſay they, *a thing no leſs Miraculous than your Shepherdeſs.* We are not bound to grant, That theſe two Facts were as Miraculous, as that whereof we Treat: But the Examining of this is not neceſſary. It is ſufficient to maintain to theſe Gentlemen, that theſe two Facts did not happen by Natural Cauſes. Whether indeed it was the Holy Ghoſt, or the Wicked Spirit that

poſſeſſed them, that is the only Queſtion: But it can be no Doubt to any Reaſonable Mind, whether the Machin alone either did, or was able to do this thing. And it is ſtill much more certain, that our Miracle could not be performe by the Machin; for it is much more Miraculous to Talk whole Nights, to ſpeak what one never knew; and to ſpeak things Divine and Heavenly too, and that in very good order and ſenſe; than to hear ſomething one time in a Dream, or to pronounce certain Words formed as by anothers Tongue: The Wicked Spirit might produce this; but it could never inſpire into a ſingle Soul the wonderful things of God. In the mean time, It is certain that the Fact related by *Monſieur la Motte le Vager*, and ſuch others like it; are not done by Natural Cauſes. *But*, ſay they, *how know you how far the Powers of Nature may go?* Wretched Objection! We know it by Experience; we know it by the uſe of Reaſon. It is true that Nature doth an hundred things Mechanically, whereof we can give no Reaſon. But it does them always, and always alike: If it varies ſometimes, it is no ſurprizing thing, if while we know not the Cauſes, we are ignorant of the Principle of theſe Variations. When Extraordinary Accidents conſiſt but in Corporeal Motions, one may then with leſs Injuſtice refer their Cauſes to the Machin: At leaſt it will be more difficult to perſuade the Incredulous in this Caſe, than in others; although many times they have

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no more Truth and Reaſon on their ſides here, than elſewhere. But to Reaſon and Diſcourſe Divinely, without having learnt any thing at all, and without having ſo much as the Images of what one ſays impreſſed upon the Machin of the Brain; This, I ſay, is entirely beyond the Powers and Action of the Machin: Moreover, this wicked Solution of theirs may be juſtly lookt upon as an open way to the moſt Criminal of all Incredulities. For we may then with the ſame Freedom ſay, of the Miracles of Jeſus Chriſt and of his Apoſtles, that we cannot determine, whether they are true Miracles or no; for that one does not know how far the Operations of Nature may go.

This may ſuffice for an Anſwer to the *Eſprit forts* (or *Strong Heads*, as they call them:) We will anſwer the Objections of others in our next.

Oct. 1. 1688.

A Continuation of the

REFLECTIONS

Upon the

MIRACLE

OF

DAUPHINE:

WITH

An Examination of the Queſtion,

Whether the Time of Miracles be abſolutely ceaſed?

IN Our former Letter we have fully anſwered what hath been advanced by thoſe called *Strong Heads*, to encounter with the Verity of the Fact hapned in *Dauphiné*, in the Perſon of a Shepherdeſs:

Shepherdeſs: It is now time to take Notice of Perſons that have much more Wit, and which we can by no means ſuſpect of the leaſt thought tending to Infidelity; but yet cannot without good Reaſons do otherwiſe, than call in queſtion the Accident here treated of. Let us now hear what they have to ſay: They ſay in the firſt place, That we are not now in the Age of Miracles, that being long ſince paſt. This Maxim of theirs, to which the Controverſies of theſe latter Ages have given ſo much Authority among us, ought to be underſtood in a ſound Senſe. We are not, it is very true, in the Age of Miracles at preſent: That is to ſay, we have not any longer ſuch Men among us, as God has beſtowed the Gift of Tongues, or of Healing upon, and ſuch as can ordinarily, and whenever they pleaſe, put the Omnipotence of God into act: This we muſt own to be true. And for this Reaſon it is, that when we ſee a poor ſorry Fryar running all *Europe* over to Heal the Sick, to give Hearing to the Deaf, and to reſtore Sight to the Blind, and pretending to Bleſs the Chriſtian Armies; as if the Succeſs of their Arms depended upon his Bleſſings; we dare boldly then pronounce, that ſuch an one is a Knave, and an Impoſtor. When they tell us of Miraculous Cures, that have been done by the Image of our Lady, and by the Reliques of ſuch a Saint; we may then without Heſitation aver, That theſe are but Tricks and Illuſions. And the Reaſon is very clear:

clear: For that God in the Ages of true and indubitable Miracles, never made uſe of ſuch Ways as theſe in order to work Miracles. Did the Prophets and Apoſtles ever make uſe of the Images of their Predeceſſors? Did they ever Conſecrate their Bones or their Aſhes? Did they ever make uſe of them to work Prodigies or Extraordinary things? One ſingle Reſurrection, cauſed by a Dead mans touching the Aſhes of *Eliſeus*, can be no ſufficient ground for theſe Vain and Idolatrous Superſtitions: For this is but one ſingle Inſtance, and one that had no Conſequence founded upon neither. But I will aſſure you, my Brethren, that the beſt way to unburthen our ſelves of the Load of Popiſh Miracles, is not always that which our People ordinarily fly to; which is utterly to deny the Matters of Fact, and always to ſay, *This is Falſe; this is a Lye*; or *That is a Cheat of ſome Prieſt* or *Monk*. This Accuſation is indeed often very juſt: For it is certain, that the greateſt part of the Miracles of Popery are but Fables and Impoſtures. But yet for all this we muſt not deny, that among theſe Falſe Miracles there are many Matters of Fact that are true. The Writers of the *Port Royal* were extremely in the right, when they ſaid, *There would never have been any Falſe Miracles, if there had been none True*. For Fictions and Cheats are but Imitations of the Truth. What hath been ſaid by theſe Gentlemen of Miracles in general, that I ſay with much confidence of the Miracles of Popery. That had

Images

Images and Reliques never done any true Prodigies, or Extraordinary thing at all, the Impoſture could never have been ſupported ſo long. All theſe Cheats of Monks, and all the Tales of Legends, have been contrived and imitated upon the Platform of certain Extraordinary Accidents, which at ſome time or other have been procured in the preſence of Images, and in the uſe of Reliques. And the Scripture hath expreſly foretold as much: It ſaith, That the *Falſe Chriſts*, and the *Antichriſt*, ſhall work Signs and Miracles, ſo as to make Fire to come down from Heaven. It doth not ſay, That theſe will be always meer Impoſtures. It is not therefore to be doubted, but that the Spirit of Lyes has ſometimes by God's Permiſſion wrought Real Prodigies, to maintain and eſtabliſh a Falſe and Idolatrous Worſhip. So that ſuppoſing that the Gentlemen of the *Port Royal* had thoſe Inconteſtable Proofs, that they pretended to, for the Miracles of their Holy Thorn, I ſhould not Conceit ever the better of Popery for that, nor ſhould it be this that ſhould induce me to think the better of *Janſeniſm*.

Here then you have ſhewed unto you the Senſe in which that Maxim, *That we are not now in the Age of Miracles*, is true. But if hereby it be underſtood, that ſince the Apoſtles and their Age, God hath confin'd himſelf within the courſe of Second Cauſes, ſo that he doth no longer any thing, but according to the Laws of the Machin:

That he ſpeaks no longer to Man by the Extraordinary Actions of Providence; and ſo that all the Prodigies and Events that are accounted Miraculous, are either Counterfeit, or Natural ones. If, I ſay, this Senſe be given to this Maxim, this is one of the greateſt Miſtakes that can be, and even the moſt Dangerous one. The quite contrary to which is precisely true; that is, That God never ceaſed to give Extraordinary Teſtimonies of his Goodneſs, or of his Juſtice, or of his Power; and that by ſuch Miraculous Events, as being either againſt the Laws of Nature, or elſe above them, are notwithſtanding this diſpenſed with by a ſingular Providence of God at certain times, to awaken the Attention of Mankind. Where do we find that God has Marked out certain Ages, out of which he hath tyed his Hands from Working any thing Extraordinary more? If there ever have been ſuch Ages as theſe, they were certainly thoſe wherein the Covenants were eſtabliſhed. I find not above two or three of theſe Ages: That in which God Renewed his Covenant with Mankind in general, in the Perſon of *Noah*; that in which God made a Covenant with *Abraham*, for his Poſterity; and that in which *Moſes* gave to the People the Covenant and Oeconomy of the Law. This Age of *Moſes* abounded with Miracles, and thoſe very great Miracles; if ever there were ſuch. I am well ſatisfied, that this was very neceſſary to confirm the Covenant which *Moſes* gave to

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a People Naturally Unbelieving, and that ſtill called for Signs. But *Moſes* and *Joſhua* being now dead, and the People put in Poſſeſſion of the Land of *Canaan*; and the Service of God now Eſtabliſhed in the Form preſcribed by the Law, without any Contradiction; behold now the Age of Miracles, according to the preſent Notion, quite paſt. For to what purpoſe ſhould God continue his Extraordinary Operations, when he had no longer any Covenant to Eſtabliſh; if it were true, that Miracles were only deſign'd for the Ages of the Covenants? And yet one ſees in the Hiſtory of the Old Teſtament, That from the time of *Moſes*, to the Deſtruction of the Firſt Temple, God gave from time to time certain Extraordinary Marks of his Power, by Miraculous Events. Nor was this any longer fixed to particular Perſons, as formerly to *Moſes* and *Joſhua*; in whoſe Hands God ſeemed to have depoſited his very Omnipotency it ſelf. Had not the Prophets the Power of working Miracles? Do we not ſee that *Samuel*, *Jeremy*, *Ezekiel*, *Daniel*, and almoſt all the reſt, confirm'd their Words by Miracles? And not only ſo, but from time to time God (when he ſaw good) wrought Signs and Miracles before the very Eyes of the People. Why then would they have the Ages of the Goſpel beſt favoured? The Apoſtles Age, was (I confeſs) the true Age of Miracles. And it may be that ſince their time there have not been

any men, who could ordinarily work Miracles. But it is very falſe, That ſince that time God hath never wrought any Extraordinary Work, either by men, or without men. Neither is it only in the Church, nor only with reſpect to the Church, that God has in all Ages wrought Events above the Ordinary courſe of Nature; but with reſpect to Mankind in general, and to a general Providence. This is a Truth that might be ſupported by a Thouſand and a Thouſand Arguments drawn out of Hiſtories, as well Sacred as Profane: From which it is apparent, that there have hapned in all Ages Prodigies and Surprizing Things, both againſt and above the ordinary Courſe of Nature.

I know very well, that the Weak Heads, who ſuffer themſelves to be carryed away by the lively and extravagant Imaginations and Conceits of the Bolder Wits, treat all theſe Miraculous Accidents as meer Fictions. I know very well alſo, that among theſe Relations of Prodigies there are ſome that are altogether falſe; and others enlarged upon; and others again overmuch aggravated. I know very well in the laſt place, that by reaſon of the mixture of True and Falſe, It is not very eaſie to know preciſely what is True and what is Falſe. But to conclude that all is Falſe, and hereupon to ſet up a perfect *Pyrrhonian* Scepticiſm in Hiſtory, which ſome of the Fine Wits of this Age go about to do; this is (in my Opinion) the greateſt Raſhneſs in the World,

World, and one of the greateſt Extravagances into which the Mind of man can poſſibly fall, and a ſort of Madneſs, that ſeems to me to be ſcarce Human. And the more is the Pity, there is ſomething in it beſides that is worſe than Madneſs. For theſe Whole-ſale Scepticks in Hiſtory entice men by degrees into Impiety; and encourage a certain Spirit of Libertiniſm that is quite oppoſite to all Religion. Theſe Gentlemen raiſe their own private Judgments above all the Teſtimonies in the World, whether Living or Dead; and will needs have it, That even men that ſhall ſay and affirm, *I have ſeen it*, *I have heard it*; muſt needs be Lyars. Certainly this is to fall foul upon a great part of Mankind at once.

I am ſo well perſwaded of the Falſneſs of this Maxim, *That God hath now left off all Extraordinary Operations*, that I believe in my Conſcience, that there is not any one Country or Town, that might not afford a true, a fair, and a very large Hiſtory of ſuch Supernatural or Extraordinary Accidents in their own Precincts and Territories: Such as are Signs appearing in the Heaven or in the Earth, Prodigies and Monſters, Miraculous Dreams, or other ſuch like things, that betoken the Providence of God, and the Care He takes of Mankind. But men are in this reſpect regardleſs to a Prodigy, and even to Stupidity it ſelf. When any thing very Extraordinary happens, the Common People

ſtartle

ſtartle at it for the preſent; the Wiſer ſort laugh at it; and in a few days they ſay no more of it. For Inſtance, There is a Publick Notoriety of Fact which I find ſtill in this Country; That in the Year 1672, when the *Engliſh* were upon the Coaſts with a formidable Naval Army, juſt ready to enter into the Rivers and Ports of this Country, to finiſh what the French had already ſo far advanced; there were two Ebbs in one Day, and that without any Flow at all: Which retarded the Enemies Fleet, and gave time to that of this Country, to oppoſe their deſigns. At that time every Body took notice of it; many Perſons of good Credit aſſured me of it. But who is there, that gave any Attention to ſo great a Marvel? And did not this deſerve well, to be formally put among the Publick Records? The Inhabitants of *Maeſland-Slayce* were more exact upon the occaſion of a Prodigy, that was ſeen in the Air by certain Seamen, a little before the War which *Cromwell* made againſt this State: There were ſeen in the Air Armies, Engagements, and the Shapes of Lions coming from different parts of the Heavens, which made divers ſorts of Motions: The Magiſtrates of the Place cited theſe Perſons to their Town-Hall, where they took their Depoſitions upon Oath. And I my ſelf have ſeen, and read a Copy of their Informations Never was there any ſort of Prodigy, that has afforded more frivolous Stories than that of Apparitions in the Clouds.

Notwith-

Notwithſtanding, this Inſtance ſhews, that it is not Reaſonable to hold all that is ſaid of this kind for Fabulous. For there can be no Reaſon to Accuſe men of Lying and Impoſture, that Depoſe upon Oath what hath paſſed before their own Eyes.

I will Conclude after this, That no Soul (that has a true ſenſe of God) will Temeratiouſly pronounce, That the Age of Miracles is now paſt; ſo that God doth nothing any longer immediately, or above the Common Laws of Nature. All that has been Written againſt Preſages in this Age are but ſo many Sportings of Wit, that ſerve to no other End, but to call the Providence of God in queſtion. Theſe Gentlemen think they have done Wonders, when they have Tacked together a Parcel of Prodigies that were thought ſignificant, and yet nothing followed them. They ought to remember, that their Knowledge is too narrow to comprehend every thing, and that they are not Ingenious enough to dive into the Deſigns of Providence, nor into all the Reſemblances that are betwixt the Events and the Signs which God gives to Mankind, to Forewarn them of them. All Prodigies and Preſages are not neceſſarily deſigned to Betoken diſmal and ſad Events; their uſe is to render mens Minds attentive to the Works of God, and to excite in them a Belief of a Divine Providence. If God leaves ſome Ambiguities in Preſages; if he ſends them

not

not at all times; and if we cannot discern the reason why he sends them one time and not another; we ought not to be concerned. For this is the most usual Course of God Almighty, he Discovers himself in part, and Hides himself in part: He leaves some Difficulties in every thing, and Stones of Stumbling for Rebellious and Unbelieving Spirits. And this is the first thing I have to say upon the Occasion of this Maxim, *That the Age of Miracles is now past.*

See here now a Second; who hath Informed these Gentlemen, *That this same Time of Miracles is so past, as never to return again.* I would not be thought absolutely to assure any, That an Age is now coming in which there shall be Men and Saints seen with Miracles, as in former Days. But really I see a great deal of likelyhood of it notwithstanding; and it may be Miracles are as necessary to consummate the Establishing of the Reign of Jesus Christ, as they were to begin it. What is already come to pass, is nothing in comparison of what is yet behind: The Conversion of the Jews, and that of the rest of the Pagans, and the Fall of *Babel*, are such great Works, that according to the Order in which God ordinarily doth Extraordinary Works, they who shall accomplish them may very probably be furnished with Miracles to Amaze men, and beat down the Rebellion of their Spirits. Above all, The Conversion of the

Jews

Jews can never be wrought without Miracles, I believe I may ſafely affirm it without Raſhneſs. For this is the Character of that Nation, *The Jew ſeeks a Sign*. And the Opiniatrety of this unhappy People is now mounted to ſuch a pitch, that God muſt be forc'd to employ all his moſt powerful Engines to overcome it. As to the Converſion of the Infidel Nations, which we alſo expect, it is true that it may be accompliſh'd without Miracles, as there have been ſo many Nations Converted already (ſince the Death of the Apoſtles) only by the Preaching of the Goſpel. Yet this great Work will never be brought about, until God ſhall advertize us of it by ſuch Events and Signs, as being not performed by Men, will the better ſhew us the Finger of God. For what relates to the Fall of *Babylon*, and the Reſurrection of the Church, which we expect in a little time; this is ſo great a Work, that it is no wonder at all, that God gives us ſuch Extraordinary Signs and Preſages of it, and thoſe ſo very ſignificant. It may be, there were never ſeen ſo many as have hapned within theſe Three Years, without looking any higher. One muſt be very dull (in my Opinion) not to ſee, and not to feel the Hand of God, and his very Finger in what hapned in the Church of St. *Malo's*, by the Fall of a *Thunder-Bolt*; and in the Strokes of Heaven, which have burnt and beaten down ſo many Churches within this two laſt years; in this dreadful

shaking of the Earth, which hath overturn'd Great Cities in *Italy*, the Country of *Antichrist*; and which hath caused a Trembling to the very Root of the *Vatican*, the Seat of the Beast. And lastly, I see no cause why one should be so obstinate, as not to see a Miraculous Token of the Will of God in those Singings that have been heard in the Air at the beginning of this Persecution. Not to be touch'd with this Miracle, Men will be wilful Doubters: And yet there may be found in *France* above Thirty thousand Witnesses of it. *Monsieur Vivens*, who was a Preacher in the *Cevennes*, and held Assemblies there for the space of almost Two years, brought us about Thirty or Forty at one time; and we have it from his own Mouth, that he himself heard these wonderful Singings several times.

Now to have the satisfaction of Treating this as a Fiction, it is suggested by some, That even in our Seventh Letter of the first Year of our Pastorals, we have related nothing but Hear-says. Yet notwithstanding, would they but take the pains to Read, they would find that I have given the Certificates of *Monsieur Mauboy*, *Monsieur Bergeret*, *Monsieur de la Bordette*, *Mademoiselle de Formalagues*; *Monsieur de Vallescure*, a Gentleman of the *Cevennes*, who said he heard Sung in the Air five or six of the Verses of the fifth Psalm. Since which I have received, and have now in my Custody the Testimony of

Monsieur

Monsieur de la Bastide of *Tourtelon*, Son to the said *Vallescure*, who Attests the same thing with his Father. I have also Reported the Testimony of *Madamoiselle de Vebron*; who assures me, that she has distinguished in these Miraculous Singings above Thirty of our Psalms. I have (besides all this) the Attestation of *Monsieur de la Gardicalle*, a Gentleman of Honour, who is now in this Country, who hath Deposed betwixt my Hands, and in the Presence of five other Gentlemen, all the Circumstances of these Singings, he having heard them himself, within Two hundred Paces of the Town of *Vigan*. The Truth whereof he assured me upon Oath, nay, with Tears in his Eyes; not being able to think of this Miracle, without being sensibly touch'd. I have also the Depositions of two Inhabitants and Burgesses of the Town of *Manoozin* in *Armagnac*, who speak of it as Eye witnesses. And last of all, here is the Letter of one *Monsieur de Besle*, written from *Swisserland*: It is too Remarkable upon this Subject, not to be made publick.

SIR,

"THere are a Multitude of People that ſay, "they have heard in *France* the Sound of "a Trumpet, and the Singing of Pſalms, all "coming out of the Air. But perhaps I am "the only Man of *France*, that is a *Refugié* in "this City, that can ſay, that I have heard it my "ſelf in an infinite number of places. The firſt "of *April* laſt was the firſt time that I had this "priviledge in a Place called *Viane*, which is in "the Upper *Languedoc*. There it was that I "heard the Sound of a Trumpet at *Berlieres*, "which is in the Neighbourhood of *Viane*; I "heard the Sound of a Trumpet, together with "a Harmony bearing much Reſemblance to the "Singing of our Pſalms: But I heard this Har-"mony in ſo admirable a manner near St. *Sebé*, "hard by *Rovergue*; and ſo did the *Sieur Calas*, "our Clerk, and an Uncle of his, as well as my "Self, that we all Three together lifted up our "Hands to Heaven, being Raviſhed and Charmed "with what we heard: I croſſed *Rovergue*, *Ge-"vaudan*, *Auvergne*, the *Foreſts*, the *Lyonnois*, and "a part of *Savoy*; and in all theſe Places I heard "either the Trumpet, or the Harmony: But I "obſerved, that in the Plains it was always the "Trumpet, and in the Vales always the Har-"mony: And this hapned both by Day and by

"Night

"Night time; but in the Night in a more clear "and diſtinct manner than in the Day; you may "eaſily imagine the Reaſon of that. Before I "had this advantage my ſelf, I always ſlighted "ſuch as ſpoke of it; and I was uſed to tell "them, That this would be a Miracle, and that "it was not neceſſary for God to work ſuch in "theſe days; becauſe he is not now to eſtabliſh "a New Religion, nor to authorize the Vocation "of certain Perſons to perſwade men to it. But "I am now convinced of the Truth of it by my "own Ears. Some have imagined it to be the "Singing of certain Perſons met together in the "Woods, or in the Caves: But they are de-"ceived, for I have heard the very ſame thing "in an infinite number of Places; and even at "the very time that I heard it at *Viane*, and "at *Berlieres*, others heard it at *Mazamet*, and "in the *Cevenes*; as appeared by many Letters "written from theſe Hills. This is ſo true, that "Five Gentlemen of *Mazamet* were brought into "the Priſons of *Caſtres*, for having ſaid, That "they heard the Sound of a Trumpet, and the "Singing of Pſalms, coming out of the Air. And "*Monſieur la Poire* of *Viane* was brought into "the ſame Priſons, by two Souldiers of the Regi-"ment of *Coningsmark*, for having ſpoken the "ſame Truth. But they were not there above "Twenty four Hours; and when they were "diſcharged, they were forbid to ſay any more "of it. I was ſtill at *Viane*, at *Monſieur la Poires*

"Return.

"Return. I have alſo ſeen a Letter of *Monſieur* "*Deſcalmels*, written to *Madamoiſelle de Severac* "his Siſter, where he takes Notice to her, that "he had heard a Symphony that Raviſh'd him; "and that *Monſieur de Mont-vaillant* heard it "alſo. I had a great deſire to communicate this "News to you, that you might acquaint our "Friends with it; but eſpecially the Renowned "*Monſieur Claude:* Be ſo kind as to entreat them "to make no doubt of it upon the aſſurance "that you have of my Sincerity. I have forgot "to tell you, that the Trumpet ſounds always "as if an Army were going to Charge, and that "the Harmony is like a Compoſition of many "Voices, and of an infinite number of Muſical "Inſtruments, and that ſometimes more and "ſometimes leſs Raviſhing, according to the "ſituation of the Vales. You will oblige me "exceedingly, to let me know what Conjectures "you ſhall make upon it; in the mean time I "will ſend you mine. I do believe that the "Trumpet is a ſign of a Cruel War, that will "be made in a little time; and that the Ha-"mony comes from the Mouths of Angels, who "to put our Enemies in the laſt Confuſion, "Thunder out the Praiſes of God, at a time "when theſe Wretched Men forb'd it to Re-"formed Chriſtians. This War will moſt pro-"bably be made againſt thoſe, who at this time "make it againſt us in the moſt barbarous and "unjuſt manner that can be: For we very well

"know,

"know, that God punishes (sooner or later) the "Outrages committed upon his Children, as once "appeared in the Example of *Pharao* and *Herod*, and many others. God grant us the "gift of the Spirit of Consolation and Constancy, "that we may bear up against these Evil days; "and that he may bestow upon us the happiness "of being in a Capacity to pass them together, "is the most ardent desire of him, who is,

Sir,

Your most Humble and Obedient Servant,

Lausanne, *May* 25. 1686. BESSE.

This *Monsieur de Besse* is a Minister, who had the Misfortune to be under Confinement in *France*, not being able to get out of the Kingdom; but at last found means to Escape.

This is a True Copy, Extracted from the Original which I have in my Hands.

F. MURAT, sometime Minister of the Church of Marseille, Aix, *and* Volaire.

I

I do Avow, That after ſo many Teſtimonies of ſuch as ſay, *I have heard*, and *I have ſeen*; I have not the hardyneſs to believe, that all theſe People are Lyars: And am willing with all my Heart to paſs for one of a poor Inconſiderable Spirit, without any Judgment, and for one overgone in Viſions and Revelations. However, I hope, I have ſtill ſufficient Judgment to diſtinguiſh what is probable from what is not, and Doubtful things from certain: And for this Reaſon I ſhall forbear to ſay any thing of many other Prodigies that are much ſpoken of abroad, and whoſe Reality time may perhaps diſcover. However that may be; that much that is unqueſtionable, is ſufficient to perſwade me, That God is now ready to do his Work, and that therefore he will beſtow Signs upon us to ſtrengthen and confirm our Expectations, and to awaken the Enemies of our Holy Religion, that they may give the better Attention to the Truth.

This is one of the Objections of our Infidels: To what end, ſay they, ſhould God work Miracles in theſe days? We have no need of them to confirm our Religion: It is not a new Diſpenſation that we are going about to eſtabliſh. If God had had any Reaſon to work Miracles, he ſhould have wrought them rather in the Laſt Age, when our Reformers began to Preach their Doctrine firſt.

In

In the first place I Answer, That when once one assumes to ones self the Liberty of asking Questions of God, and of demanding of him the Reasons of what he doth, one may then proceed far enough. Why did God cause the *Israelites* to pass over the *Red Sea*, when he brought them out of *Egypt*; and not rather conduct them by that slip of Land that parts the *Mediterranean* from the *Red Sea*? That had been the shortest Cut to the *Holy Land*. Wherefore did he make an Ass to speak? Why did he permit that *Sampson*, so express a Type of *Jesus Christ*, should do so many strange and unjustifiable Actions? And, why did he confine this mans Strength to his Hair? Why, would he trouble Himself to work so many Miracles before Men, in order to Convert them? He needed but to accompany the Preaching of the Apostles, with such a Victorious Grace, as should overcome all the Contradictions of their Hearts. It's neither safe nor becoming to search for Difficulties in the Conduct of God Almighty, and to call him in question for his Methods. Why hath he Chosen a poor Shepherdess to be the Instrument of this great Miracle? Why did he do this in the further end of *Dauphine*? Why did he not rather choose a larger Theatre? All Persons that have but a little Penetration, will be sufficiently sensible, that an Answer may be made to all these Questions: But were there no Answer at all to be made to them, that would

be no Reaſon to call in queſtion matters of Fact that are well Atteſted, and whereof there are an Hundred and an Hundred Teſtimonies worthy of Credit. We ought to ſhew God Almighty ſo much Reſpect, as to believe, That whatever he doth is very well and very wiſely done. As to what is ſaid, That in the Laſt Age God did not precede the Work of Reformation with any ſuch Preſages; I Anſwer, That what is here ſuggeſted is not perhaps very true; there were ſome then obſerved, and it may very well be, that many Signs and Notable Preſages have eſcaped the Notice of Hiſtory, by reaſon of the little Attention that was then given them; and by the great Prejudice men then had againſt every thing that was called a Miracle. Beſides, the number of Falſe Miracles being at that time infinite, and God having not then enlightned Mens Spirits upon this Point, it may be he thought it not convenient to work any true Sign then, that they might not be inveloped in a heap of Impoſtures and Fables. In the laſt place I boldly affirm, That the Work that remains yet to be done, for the entire ruine of *Antichriſtianiſm*, appears plainly to me to be incomparably more difficult than what hath been done in the Laſt Age. At that time the World was weary of Popery, by reaſon of the horrible Corruptions of its Miniſters. At that time the darkneſs of Ignorance was thick in the very Supporters of Popery. A ſmall Light was then ſufficient

ſufficient to diſcover to the People with eaſe the turpitude of *Antichriſtianiſm*. At that time the Defenders of the Romiſh Errors were neither Able men, nor Learned, nor fit to defend them. And that was the Reaſon that the Reformers baffled them ſo eaſily. But now adays Popery hath taken new Roots. Its Miniſters are leſs impure; its Doctors are infinitely more Learned. They have ſtudied out and invented wicked Sophiſms, and wicked Anſwers to our charges; how wicked ſoever they may be in our Opinion, yet they have given them ſo plauſible an appearance of Cogency, that they impoſe upon the Knowing as well as upon the Simple. Hereby Prejudices become more inſuperable, and Popery hath recovered new ſtrength every where. They are now fortified againſt our ſtrongeſt Arguments: And their being no longer New, is now a Reaſon they ſhould be no longer Effectual. And therefore I do not at all wonder, that the Providence of God begins now to interpoſe its Power, as having a greater Enemy to ſubjugate. It is alledged, That the Proofs from God's Word are ſufficient; they are ſo without queſtion; and therefore theſe Miracles are not intended in the leaſt to Prove our Religion, but to oblige our Adverſaries to give fair Attention to our Verities. It is impoſſible, but they muſt be aſtoniſhed at ſo many Prodigies; and this Aſtoniſhment will oblige them to apply themſelves, and to examine the Truth in its Naked-

nels, without Paſſion. We have no need of theſe Confirmations, ſay others. And therefore (ſay I) it is not for us principally, that theſe Signs are given. It is for Misbelievers; and yet ſhould not we our ſelves, (although our Faith have no need of ſuch new Supports) yet be very glad, that God works ſuch great Marvels in our behalves? Have not we great need to be fortified in our expectance of the accompliſhing of Gods Promiſes?

Laſt of all, ſome ſay, Who is it that believes theſe Signs? and, why ſhould God do Miracles for Perſons that have no Faith in them? Where do you find any Converted by them? It may be they that Talk thus, have little Reaſon to eſteem themſelves for all the World. They ought not to conclude, That what does them no good, is therefore wholly uſeleſs to others. There are a vaſt number of Simple and Devout Souls, who behold in it the Finger of God, and give him the Glory of it. If there hath been none Converted by it as yet, it doth not follow, that it will be therefore always uſeleſs. The Crops of Corn are a long time hid in the Ground, before they make any appearance above.

I know but one thing more, that theſe Gentlemen often tell us. To believe (ſay they) ſuch Toys as theſe, would be to give room for Papiſts, to ſcatter about their falſe Miracles. Have we made ſo much noiſe againſt their Legends,

gends, and do we go to ſet up others in their ſteads? How ſhall we at another time deny our Belief to thoſe numerous Fables, which Popery impoſes upon us for Truths; if we once give credit to a Story in all reſpects like the Fictions rejected by us? I do avow, that I ſcarce have patience to admit of ſuch Compariſons as theſe. What reaſon is there to compare the Fact whereof we now Treat, to the places where Popery ſets up an Office of Miracles; where the Sick, the Blind, the Deaf, the Lame find a Miraculous Cure for having performed a *Neuf-vaine*, or *Nine days Prayer* only? To certain Miracles wrought betwixt four Walls, and whereof there are no better Proofs than Heaps of Crutches behind a Door, or ſome little Paltry Book, of as much Authority as Almanacks, or the Teſtimonies of ſome two or three Impoſturous Monks or Prieſts? Is there any Juſtice, I ſay, to compare ſuch things as theſe to a Notorious Fact, which hath hapned and continued for Eight or Nine Months together, in the ſight of the very Enemies of the Truth? The Miracles of the Legends are for the moſt part Ridiculous, Impertinent, and Unworthy of the Majeſty of God: As for Inſtance; Here is a Fryar aſſaulted and beaten by the Devil: Here is another Fryar, that went about to Eat certain little Birds roaſted upon a Spit, and afterwards repenting him of his Liquoriſh-Tooth, drew them off again; and making the ſign of the

Cloſs upon them, made them recover their Lives and Feathers, and fly away: Here is again a certain Saint, that turn'd ſome Pounds of Butter into Gold; And a certain Dead Woman, that nouriſhed an Infant with her Milk, and at her Breaſt. With many more Impertinences of this Nature. Now what is there in this Story that is Ridiculous, or any way like unto theſe? What can any one find here, that is not worthy the Greatneſs of God? In fine, Doth it follow, that becauſe the Devil hath invented a thouſand Fabulous Fictions, that therefore we are to deny Credit to conſtant, certain, and well-proved Truths? Is this Reaſonable? If the Papiſts can make their Pretended Miracles appear to us with as great Evidence, as we can theſe, we will believe them; but we will not for all that believe their Doctrine. That is to ſay, We will believe the Facts; but not that theſe Facts hapned for the Confirmation of their Superſtitions and Idolatries; or, that it was the Power of God that produced them with any ſuch intention. For Dogmes and Verities ought to have their proper Proofs, and their clear Evidence independent upon Miracles, which were deſigned for no other uſe, than to Combat with, and remove Prejudices. But we abſolutely deny, that there are among the Miracles of the Roman Church, any one of the ſame kind with the Miracle of this Shepherdeſs, that hath been well proved.

It

It is not impoſſible, but that a Sick Perſon might have been really Cured, after having performed the *Neufvaine* (or *Nine Days Prayer*) near ſome Saint, and after the touching of a certain Relick. But beſides that, this might have hapned by Natural Means; the Devil may very well work an Extraordinary Cure. And therefore theſe ſorts of Signs, and all thoſe that the Church of *Rome* ſheweth, are but Equivocal ones: But now here, there is nothing at all that is Equivocal; for it is impoſſible, that the Devil ſhould deſtroy the Honour and Adoration of Creatures, where he ſo well finds his Account, and which hath reſtored him a true Paganiſm in the Place of that which he loſt.

Laſtly, ſome may ſay, What is the Conſequence of all this; and what is the Concluſion that ſhould be drawn, and the uſe that ſhould be made of the Signs that God beſtows in favour of the Proteſtant Religion? The Concluſion that ſhould be drawn from it is; That God ſhewing (in favour of the Proteſtant Religion) ſuch Signs as he never ſhewed before, doth certainly intend to do that for it that he never did before. Theſe Miraculous Singings, which have been heard in divers places of the Kingdom, and that preciſely at the Beginning of the Perſecution, and the Miſſion by Dragoons; and this ignorant and ſimple Shepherdeſs, whom he inſpires to perform Divine Service in her Trances, exactly in the manner that we uſed

to

to perform it before our Diſperſion and Ruine, are ſo many certain and manifeſt Proofs; that God approves our Worſhip and Religion; and are ſuch Preſages to us, as I look upon as unqueſtionable, that he will not only not ſuffer the Work of the Reformation (which our Fore-Fathers have ſo happily begun) to fall to the ground; but alſo that he will carry it on to its fartheſt Perfection. What we ask of the Papiſts is not, that they will (upon the Credit of theſe Miracles) believe the Truth of what we propoſe to them; but that they will be cured of their Prejudices by them, and that they will carefully examine the Signs, that they may ſee whether they proceed from the Devil, and the Spirit of Lyes, or no. And that they will open their Eyes, that they may hear without Paſſion the Arguments we bring them, That their Religion is True and Real *Antichriſtianiſm*.

Laſt of all, After all that hath been ſaid, whatever Difficulty may be found in the thing, we ought to hold to what ſhall be found both well proved and well known: For there is nothing that makes a man look more Ridiculous in Converſation, than after all the Proofs of Fact poſſible, ſtill to pronounce *This is impoſſible*; and that without giving any other Reaſon: For Proofs of Fact can never be deſtroyed, but by other Proofs of Fact moreſtrong and convincing. But now never any Event or Accident in the World, had more ſpeaking or lively Proofs, than this

this hath. And ſince we ſpoke of this in our former Paſtoral, there have appeared in Publick many more Atteſtations of Perſons that have both ſeen and heard it, and that were Eye-witneſſes of it.

Octob. 15. 1688.

A LETTER

From a Gentleman of

DAUPHINE

To one of his Friends at

GENEVA,

Containing what he heard ſaid of

ISABEL VINCENT

THE

SHEPERDESS.

Printed firſt at Geneva, *and Reprinted at* Amſterdam, *and now done into Engliſh from the French Copy.*

SIR,

YOu were pleaſed to ſend to Me for the News about the young Girl that you were told of; and I had not deferred ſo long to give you

you an Account of this Wonder, had I not waited for ſome Particulars more at large. Her name is *Iſabel Vincent*, Daughter to one *John Vincent* of the Liberty of *Saou* in *Dauphine*, Aged about Fifteen Years; She can neither Write nor Read. She was heard on the Third of the Month of *February*, as She lay in her Bed, to ſpeak the Mighty things of God. Her God-father, with whom ſhe ſerved as his Shepherdeſs, and who dwelt there. and the other People that Lived in the ſaid Houſe with him, believed it to Proceed from ſome Lightneſs in her Head: but perceiving it to continue for ſeveral Nights, they went to her Bed-ſide to awake Her, but were not able: She ſtill ſpoke as before. She ſpeaks with her Eyes Cloſed, putting out her Hands one after another; After which She ſings *Leve le Cœur* (or *Lift up your Heart*) or ſome other Pſalm to the End: After this She Expounds ſeveral Paſſages out of the Holy Scriptures, with a pretty ſtrong Voice, and then makes Her Application on the preſent Good or Evil Circumſtances of the Church; or on the Repentance of a Sinner, which is ever the principal End of all her Exhortations: She ſpeaks very good *French* in all her Exhortations, excepting that ever and anon, when ſhe falls upon the Abuſes of the *Roman* Church, ſhe ſpeaks her own Natural Language: But when ſhe awakes, ſhe doth not remember that ſhe ſpoke any thing, neither can ſhe ſpeak any French at all; And after her

Exhortation ſhe Sings again another Pſalm without miſſing any thing, either as to the Words or Tune. After this ſhe makes a very handſome Extemporary Prayer, and that either upon what ſhe had Treated of before, or elſe upon the preſent Affliction of the Church, which ſhe foretels will be but Short, but very Violent. At other times ſhe Treats alſo of Matters of Controverſy, in which ſhe Expounds ſome Point or other with wonderful clearneſs, which ſhe chooſes according to the Occurence of the time: As for Inſtance, Upon *Eaſter Eve* ſhe choſe the matter of the *Euchariſt* for her Subject, and ſpoke very pertinently upon it; But more eſpecially ſhe made certain Compariſons concerning the Maſs, which I never heard any make before, whereof this is one, She clapped both her Hands together, and then turned them ſeveral ways, ſaying, Dear Chriſtian Brethren (for ſo ſhe begins moſt commonly) ſuppoſe theſe to be a couple of Silver Plates; look upon them on this ſide and on that, there can be nothing in the VVorld more Gay or Glittering, the Workman hath Poliſhed them and made them look very fine; but now open them and look withinſide, It is a Void, there is nothing within; and this ſhe ſhewed by opening her two Hands again: Juſt ſuch another thing is the Maſs; There is nothing in the World more Gawdy in appearance, it promiſes much to the ſight; But if you look but on the inſide, there is nothing. We offend God

God by Adoring that which is but Bread, and by ſetting the Creature in the place of the Creator: Go you not after the Infidels (for ſo ſhe calls them oftentimes) Above all, Communicate not with them; Rather Adminiſter the Communion among your ſelves. She would alſo repeat the *Pater*, the *Credo*, the *Ave Maria*, the *Confiteor*, all in *Latin*, and that without miſſing one ſyllable: After which ſhe would ſay to thoſe that ſtood by, by way of deriſion, Doth it not Edifie you very much, my Dear Chriſtian Brethren, that I have ſpoken to you ſo many Words that you underſtand not, when you repeat them your ſelves? Look you, ſaid ſhe, how they abuſe the poor People, appointing them ſuch things as God hath not Commanded, and omitting thoſe things he hath Commanded! My Dear Chriſtian Brethren, amend your Lives, God will have Mercy upon you; Search the Word of God whereever you find it. I ſhould write to you more than one Letter to acquaint you with all that ſhe ſaid; It would have made a great Volum, if any had taken the pains to Collect all: All her Diſcourſes have a Marvellous Connexion in them. At times ſhe ceaſes to ſpeak for about a quarter of an hour, after which ſhe reſumes the Thread of her Diſcourſe without miſſing any one thing: As ſhe has not diſcontinued to ſpeak ſince the time I before told you, ſo this has drawn into the places where ſhe has been, People from many parts, as well within as without the Province, in

in ſo much that the matter could not be concealed. The *Sieur Boudra* Lieutenant *Particulier* to the *Vicarial* of *Crêt*, ordered her to be apprehended by the *Archers* at *Saou*, as ſhe followed her Flock on *Tueſday* laſt, being the eighth Current: And thereupon after he had Interrogated her upon four ſeveral Heads one by one, ſhe anſwered him Head by Head very Pertinently and in good *French*, which ſhe had never done waking before. He ordered her to be conducted the next day, being the Twenty ninth, to the Priſons of the ſame City of *Crêt*, and Interrogated her ſeveral times; ſhe anſwered him in very good and ſolid ſenſe; I ſhall underſtand better the particulars of her Anſwers hereafter, and ſhall inform you. I am juſt now informed that ſhe Preaches in the Priſon, and that ſhe hath ſpoken every Night of late: And although ſhe is ſhut up in the uppermoſt part of the Priſon, in a Chamber very near to the Roof, yet ſhe may be heard in the Street. Her Enemies Treat her as a Mad Woman, but ſhe is not in the leaſt ſo. It is purely the Spirit of God that ſpeaks by her, it is not the Spirit of Lyes, as ſome have told you: For then he would labour to deſtroy himſelf, which would contradict the ſaying of our Savior, *That a Kingdom divided againſt it ſelf cannot ſtand.* The end of all her Exhortation tends to the Converſion of Sinners, and the Deſtruction of the Works of the Devil: We ſhall ſee what conſequence it will have, and I will

will communicate to you what ſhall paſs on this Subject.

The Following Words were related to me by perſons worthy of Credit, who heard them themſelves.

THere will be a Year in which the Sacks will be dearer than the Corn; The Second Year, will be followed with a Famin; And the Third, with a Peſtilence that ſhall begin one the ſide of *Rome*, the *Friday* before *Eaſter-day*: Since you cannot Communicate at *Eaſter*, you would do well to faſt: This was the Day on which *Jeſus Chriſt* did Eat the *Paſchal Lamb*; and if you cannot Communicate in publick, do it in private, and what you have done in ſecret, he ſhall repay you openly.

There is a little Root that ſhall encreaſe by little and little; Our deliverance alſo ſhall come by little and little, like this little Root.

If any come that are not of the Faithful, I ſhall catch them, for I will ſay nothing at all.

Have

Have a care you come not hither out of Curiosity; God will not be well pleased if the Wicked come to make them sport: Better it were for them that hot Coals of Fire should pass through their Mouths, than that they should mock at the Word of God; They had better swallow a Serpent with all its Poyson; For a Serpent wounds but the Body; but *Satans* Poyson wounds both Body and Soul.

If all were observed that I shall say, it would contain as much as three Bibles of a Cubit Heighth.

It is not I that speak, but the Spirit that is within me: In the later Days your young People shall prophesy, and your Old Men shall dream Dreams.

If you pray; you shall obtain Mercy; for a Servant cannot receive his Salary, if he hath not Faithfully served: Do not you like the Foolish Virgins: Keep your Lamps ready: Have a care lest the Measure being full, the Lot do not fall upon you, but that your Fervent Prayers may make it fall upon your Enemies. Our Lord hath given us Forty two Months of Persecution, we have no longer time to suffer, and our deliverance shall be in the time of the Vintage.

The Day on which our Lord *Jesus Christ* was Crucified, which was upon *Friday*, in the beginning of the said Month, there shall be a great Persecution, but it will not last: He will yet have Mercy upon such as have turned, but not upon such as have taken Pensions.

Ob-

Obſerve, that before ſhe went to her Bed, ſhe deſired that certain Children that were unknown to her might be put out of the Room: And it was believed, that it was that that gave the Spirit occaſion to ſay, That ſuch ſhould go out, that were not capable to underſtand the Word.

A ſincere and true Relation of what was ſpoken by the Mouth of ISABEL VINCENT, *as ſhe Slept on the* 20th *of* May *at Night, in the Year* 1688.

AFter ſhe had Sung the 42*d* Pſalm, *Ainſi qu' on oit le cerf braire* (or, *As the Hart panteth, &c*) unto the next pauſe, with a clear and Audible Voice, without miſſing one Muſical Note, ſhe then made a little ſtop, and then ſpoke of the neceſſity of hiding the Word of God; ſaying, that it ought not to be ſpoken to ſuch as could not underſtand it; nay, that they ought to be bid go out of the Room. Then ſhe preſently fell upon the Perſecutions, and Wrongs

that had been done to the Faithful, and ſaid, that it was Sin that was the cauſe of them, and that we ought to avoid the occaſions of Sin; ſaying if you knew the uglyneſs of Sin, you would be much more afraid of committing it, than you are. And notwithſtanding the Evils inflicted upon you, you ought always to ſay, I will praiſe the Lord; for God chaſteneth whom he loveth, but God will tame all the Wild Beaſts that perſecute you. She ſaid alſo. That we ought to prepare our ſelves for the Table of the Lord; ſaying, Let us go and taſt of his Paſchal Lamb: Take, eat this Body that hath been Crucified for you; and do not believe that Jeſus Chriſt is there in Body and Soul, for he is in Heaven; It is by Faith that we are to penetrate into this Myſtery. He ſhould have a good many Bodies to be given to ſo many People at once: And continuing upon the Subject of the Perſecutions made upon the Faithful, ſhe Exhorted them to hold faſt, and to Repent; and when God ſhall come, he will ſay to the Faithful, *Come, &c.* And continuing to ſpeak of the Aſſurance we have in his Promiſes; ſhe ſaid, *The Heavens and the Earth ſhall paſs away, but the Word of God ſhall continue.* The Wicked ſhall be mowed down like the Graſs that is mowed; wherefore Chriſtians hold faſt, and let your Faith be always founded in Jeſus Chriſt, who hath ſhed his Blood for our Sins. For he that ſhall perſevere to the end, ſhall receive Eternal Life. We muſt ſuffer for his Word,

for

for he ſaith, He that will love me muſt bear my Croſs. It is upon Jeſus Chriſt that we muſt beſtow our Love: It is he that hath ſaid, *He that ſhall love another more than me, is not worthy of me.* The Angels and the Saints groan when they ſee you in Perſecutions. But Chriſtians, have a good Courage, and repent you of your Sins; ſearch his Word, and you will find it by Repentance; obey the Commandments of God and not thoſe of Men: For he that will follow the Commandments of Men, ſhall dye the death. Be ye aſſured, Chriſtians, that if he loved not his People, he would not Chaſtize them The People of *Iſrael* was always perſecuted; but he that ſhall perſevere to the end, ſhall obtain Eternal life.

Here was a Silence of about half an Hour, and then ſhe reſuming her Diſcourſe ſaid:

Be not ye ſurprized, my Brethren, if you have felt the Anger of God; for we have trampled upon his Word, and put it under our Feet; but Repent and Seek God, and he will be in the midſt of you. The Wicked ſhall periſh: They ſhall have Courage enough to harm you now; but they will have no power at the Hour of Death. Have pity upon us O God! We are poor ſcattered Sheep, thou haſt gathered us according to thy good pleaſure, have pity upon us.

Here ſhe ſtopped for the ſpace of about two hours; and after that ſhe ſung about two or three Verſes of the Commandments of God in

Rhime; and continuing the Threatnings againſt the Wicked, that perſecute the Faithful, ſhe ſaid, their Efforts and Malice was like the Stones flung againſt Trees, and like Feathers caſt againſt the Wind. The Wicked ſhall periſh with their Wickedneſſes, and ſhall be mowed down like the Graſs of the Fields, which is withered. And therefore, Chriſtians, let us refer our ſelves to God, and then God will refer himſelf to us, for his Mercy is not yet exhauſted. O Lord, marvellous are thy Works; the Wicked ſhall make a loud enough Cry, but God will no more hear them; he will exterminate them under his hand: But as for the Good, he will ſay to them, *Come ye Bleſſed of my Father, poſſeſs ye my Inheritance, the Kingdom that was prepared for you before the Foundation of the World.* Let us go then to ſearch the Word of God, and we ſhall find it; and perſevere ye unto the End, and ye ſhall obtain Eternal Life: For when we ſearch his Word, we ſearch God himſelf. It is Earthly Goods that have occaſioned our Purgatory, and our Deſtruction; but let us not rely thereon any more, and ceaſe not to bewail your Sins. Look you, there are but two ways in all, that of Hell and that of Paradice: The former of theſe is a large and ſpacious way, by which the Wicked go in great Numbers; but the Way of Paradice is ſtrait, they that are laden with Sins cannot paſs by it, becauſe it is uneven and crooked. They muſt paſs by Perſecutions to come thither: But to you, Faithful Ones, he will one day ſay,

Come

Come ye Bleſſed of my Father. As to the Wicked, he will ſay to them; *Go to the Eternal Fire which is prepared for the Devil and his Angels.* The Wicked have perſecuted you; but, O Faithful Soul! thou oughteſt to be aſſured of this, That thô thou dieſt, thou ſhalt yet live. Repent you, and Sin no more; for a day will come, when you muſt appear before God. We ought then to fear offending of him, and not to follow the courſe of the Ungodly; for they ſhall periſh. Let us ſearch his Word, and hide it in our Hearts, and God by his Grace will make his Glory ſhine upon us. And hereby the Wicked ſhall be diſabled from hurting us, their Arrows ſhall be broken. Let the Word of God be your Fortreſs, and then God will bleſs you, and preſerve you from all the Evils that they can do you. He is always the ſame God, his Arm is not ſhortned, he has always the ſame Power. You may aſſure your ſelves, that if the Wicked had the ſame power over God, that they have over you, they would do the very ſame to him: But God will pronounce the Sentence of Malediction upon them, and will ſay unto the Wicked, *Go thou into Eternal Fire, prepared for the Devil and his Angels*; for thou haſt perſecuted my Children and me. The Wicked cry to God continually, but God doth not hear them, becauſe they have no Repentance: But thou, O Faithful Soul, bleſs the Eternal God, and ſay unto him: As long as I ſhall have a being, I will ſing a Pſalm unto thee. As for thee, O Wicked Man, thou

haſt perſecuted God, thy Sins are the cauſe of thy Damnation: And as for you, Faithful Souls, your Sins are the cauſe of your Perſecution; but be not at all amazed at it, we have not ſuffered ſo much as Jeſus Chriſt, who is our Maſter, and could have ſaved himſelf: He ſees you, he conſiders you; he is afflicted when he ſees the Wicked perſecute you.

Here ſhe ſtopped for ſome moments, and putting her Noſe under the Sheet, ſhe gave three Laughs with a Female Voice, crying, Hé, Hé, Hé.

And preſently ſhe ſung the *Pater Noſter*, as at high Maſs, from the beginning to the end, very agreeably; and afterwards ſaid, Do you underſtand this? This is very like ſome Profane Song, and therefore the Wicked have put it into another Language: But when our Lord taught it to his Diſciples, he ſaid to them ſay thus, *Our Father &c.* and ſo ſhe repeated it to the end: Pray then to your Father. Have a care of Worſhipping the Saints and pollute not your ſelves; for we are the Temple of God, and theſe Hearts are his Temples. We beſeech thee, O God! that thou wouldſt pity theſe poor ſcattered Sheep. We hope, that of thy Goodneſs thou wilt gather again thy Flock by thy great Mercy; and if we are at preſent in Captivity, that thou wilt bring us out of it. After which ſhe again repeated *Our Father &c. I believe, &c.* and ſome little of the *Commandments*; and then ſaid, They obſerve not him that ſaid, *Thou ſhalt not Covet*; and, *Thou ſhalt not commit Adultery*, becauſe

because they keep many Concubines. And as for their *Confession*, she said, *The Devil and Judas were the first that made Confession.* And as for the Sacrifice of the *Mass*, she said, It was an Abominable Sacrifice, and that God would say to them one day; You sell my Word, but I did not give it you to sell; But what do I say? It is none of my Word. Thou hast sold Execrable Words; for they sell a *Mass* for Five pence, two for Ten pence, four for Twenty pence, and Eight for Forty pence. Do not go to the Mass, for it is a great Sin, and a mortal Sin; for you abuse the Talents that God hath given you. Those Truckers for Souls, that sell them like Meat in the Shambles, shall be severely dealt with; because they do not sin through Ignorance. Let us pray to God, Good Christians, that he would pardon our Sins; and let us say to him, *Not unto us Lord, not unto us; but to thy Name be the Glory and Honour.* Have mercy therefore upon thy Children O Lord! and let not the Wicked say, *Where is their God?* Remember that you ought to search, and observe his Word, that it may be said unto you one day, *Come ye Blessed of my Father &c.* And after this she said, Let us Pray; and so she followed her Ordinary Form of Prayer that she had learned some time since, and then said, *Our Father*, and *I believe in God*; and so closed all with, *The Blessing of God be upon us.*

Her

Her Father, who had Changed his Religion before the Revocation of the Edict of *Nantes*, for Lucre of a little Mony, had Misused her very often to make her go to Mass; which she did some few times, but not of late. Almost in all her Discourses she Talks of the Violence her Father offered her; and yet while she much Condemns him, she doth not omit to pray God to Pardon him.

She made an Exhortation to Patience in the presence of *Monsieur Monjoux*, saying, *That the Wicked held but by one little Root, but that it shall be plucked up, and shall dry like the Mowen Hay*; and, *That the Faithful shall be delivered, and shall flourish at the time she had pointed at.*

ANOTHER

RELATION

Of the Same

SUBJECT,

In Form of a

CONVERSATION.

Agatha. *WE hear no more of the young* Shepherdeſs, *ſo much talked of theſe two or three Months; and that hath been the Subject of all the Letters that have come from the ſide of* Crêt, *in the Province of* Dauphiné.

Paulina. Thank the Good Nature of Popery for that, which underſtanding that this Girl made ſeveral excellent Exhortations in the Night time, cauſed her to be carryed away, and after they had made her lye Couped up in a Priſon ſome time, at laſt conveyed her to a Convent.

Agatha. *Is it not known what she doth there?*

Paulina. The last thing I could learn of Her, is, That she constantly Sings Psalms during her Extasies; and that a certain Counseller of *Grenoble* chanced once to say, That she did it very harmoniously.

Agatha. *You do not question then, but that what they Write of this Poor Girl, is really True?*

Paulina. No; for I have spoken with Persons of great Honour, that have passed the whole Night in her Chamber, and that have themselves heard what hath been told me of Her; there are above Two hundred Witnesses, who can Attest the same thing. It was first known upon *February* last, That a young Girl of a Place called *Saou*, near *Crêt*, about Fourteen years of Age, had certain Transports by Night time, which seemed much to resemble *Extasies*; She was heard all on a sudden to Sing Psalms, and that in a due and Regular manner. This Voice both Affrighted and Rejoyced those that heard it: For as she had been very much neglected in her Education, and therefore could neither Write nor Read, so they were very much affrighted at this Accident. But they were much more so when she made a Prayer in *French*, a Language she had never learned in her

her life; and then took a Text of Scripture and handled it, and ſpoke very many excellent things upon it. Her principal Exhortation is, to break off all Commerce with Popery: She threatens Gods ſevereſt Judgments againſt ſuch as will not do it: She blames her Father much more than other Men, for having ſold himſelf for Money, and Revolted without any compulſion. After this ſhe treats of Controverſie; upon which Subject we are aſſured, that ſhe ſays many cloſe and convincing things, and that ſhe Cites Paſſages very pertinently out of Scripture.

Agatha. *I have heard ſomething muttered about, of a certain Able and Learned Phyſician, that ſhould make her a Viſit, to inform himſelf at the firſt hand, of what he had underſtood but confuſedly before.*

Paulina. You have been rightly informed in that particular: For that Phyſician went to the place, and both ſaw and heard the ſurprizing Effects of the Exſtaſie of this Shepherdeſs. She Sung, Preached, and Encountred the Sentiment of *Rome*, after her uſual manner: She Expounded thoſe Words of the Third Chapter of St. *Matthew*; *The Ax is laid to the Root of the Tree, &c.* upon which ſhe ſpoke excellent good things, with relation to the Times in which we now live. The Phyſician that heard her Talk, felt her

Pulſe, to inform himſelf, what Effect this Effort of hers might produce in her Body; but he found it very uniform and regular, and ſuch as is uſual in perſons of good Health, and that Sleep quietly. He obſerved her again the next Morning, and found that ſhe had been awake all that Day, and that ſhe had reſumed the ordinary Care of her Flock.

THE END.